1:Haskins K-4,5 (1952-1954)1956 SO11 Bahia Brazilians SO11

241 462 857 On the cane plantations the field work of planting and harvesting is done by labor gangs composed of men, women, and older children. There is some specialization: men cut the cane, women gather and pile the cane stalks and leaves, and the older children assist at these tasks and at managing the ox carts. The smaller children remain at home, where they are responsible from a very early age for some household tasks.

241 592 462 857 Outside the sugar zone the family is a basic labor unit. Men, women, and children work in the fields as required and participate in processing tobacco and manioc. To an even greater extent than is characteristic of the sugar zone the children participate in family tasks, and as soon as they can manage the hoe, they join in the field work.

461 565 The upper class Baiano seldom does physical labor—to do physical work is to lower one's status. In the lower class work would seem to be approached as a somewhat unpleasant necessity which is best tackled in a cheerful and convivial atmosphere. The agricultural laborer is given to spells of extremely hard work interrupted by banter and occasional "horseplay." While the lone worker often seems rather cheerless and plodding in the field, the shouted jokes, songs, and exclamations of groups of laborers frequently resound throughout the countryside. The intermittent vigorous labor seems to be an extension of play, for there is little social evaluation of hard work for its own sake.

Despite the enthusiasm and commotion which surrounds almost any effort, the per capita productivity of the worker in the Recôncavo 461 is relatively modest. In part this is a result of the intermittent 147 character of the work, but a more important factor is the limited energy of the worker. The lower class of the Recôncavo is weakened by perennial hunger, bad diet, and disease.[27]

4: Pierson Z-4, 5 (1935-1937) 1967
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lives participation in two different, and to some extent antagonistic, worlds which met and fused, so to speak, in their own personalities. They were perhaps, to some extent at least, "marginal men."[40]

The Brazilian mixed-blood was marginal, however, in the cultural rather than in the racial sense. Often he had moved during his lifetime from the lower rungs of the class ladder to the middle or even upper tiers. He had achieved some measure of recognition and was enjoying certain of the advantages of the upper classes. At the same time he was deeply sensitive to his servile origin and to the fact that he inescapably carried with him in his physical characteristics a mark of low status. Thus, Gonçalves Dias was, we are told, throughout his life a melancholy soul. "A wound always bleeding, although hidden under the cloak of a *doutor*. Sensitive to his inferior origin, to the stigma of his color, to his negroid features always shouting at him from his mirror, 'Remember you are a mulatto!' "[41] The mixed-blood became noted for an extravagant use of perfume which seems to have been an overcompensation for the body odor, the so-called *catinga*, or *budum*, reputedly characteristic of the African. At home the mulatto sought to keep out of sight the "*tira-teima* of the family," the relative whose dark color or negroid features too clearly betrayed his "less noble" origin. In an attempt to convince himself and others of his identity with the upper strata, he often developed an "emphatic Aryanism" and became, like Machado de Assis or Olavo Bilac, "a champion of the white against the black."[42]

[40] See Robert E. Park, "Human Migration and the Marginal Man," *American Journal of Sociology*, XXXIII (May, 1928), 881; Everett Stonequist, *The Marginal Man* (New York, 1937).

[41] Freyre, *Sobrados e mucambos*, p. 320.

[42] *Ibid.*, pp. 335, 355, 363; Freyre, *Casa grande e senzala*, p. 324.

4: Pierson Z-4, 5 (1935-1937) 1967
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[40] See Robert E. Park, "Human Migration and the Marginal Man," *American Journal of Sociology*, XXXIII (May, 1928), 881; Everett Stonequist, *The Marginal Man* (New York, 1937).

[41] Freyre, *Sobrados e mucambos*, p. 320.

[42] *Ibid.*, pp. 335, 355, 363; Freyre, *Casa grande e senzala*, p. 324.

[SALVADOR]

/45 cont./

*563 829 The Whites justify their opposition to marriages with Blacks, not only by ideologies concerning the mental and moral inferiority of the Black, but also by an "instinctive" repulsion to certain organic characteristics of Africans and their close descendants. A mulatto, reared among Europeans, expresses this attitude by saying that "it is not so much the color prejudice that is strong in Bahia as the instinctive repulsion of the white race for the taint of the sister race when it is pure or almost pure: bad odor, color, etc., which does not fail to provoke disagreeable comments about the descendants of Ham." It should be noted that, *563 829 828 •147 concerning the "bad odor," that of the Blacks is regarded as something inherent in their nature and thus irremediable, the disagreeable odor of the Portuguese and the other immigrants being attributed solely to the lack of body care. This conception puts the Black in a special and inferior psychological category, many Whites not knowing that they themselves emit an odor intolerable to the Asiatics and to the Blacks (1).

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1. It is interesting to note what happens in blood transfusion. When this was done directly from donor to recipient, often the white patient or his family preferred white donors, showing annoyance when the donor was mulatto or black. At present, with the system of preserved blood, almost no one asks what the "quality" of the donor is, except Jews and certain foreigners, especially Europeans who demand blood from members of their family or their "race." In the first instance, what motivated the attitude of the Whites was above all the fact that the donor was lying in a bed parallel to that of the sick person, a situation recalling the intimacy of two persons who sleep side by side.

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